

To the north was visible, at a short distance, another outwork which had originally borne a building, but the mound was much lower and smaller than that at the south-eastern corner. Continuing round the mound, I came at another place to foundations of no note, and saw to the west three smaller mounds, in which no traces of buildings, save broken bricks, probably thrown on them from the fields, remained.

I also came to the other gate, after crossing the cart-track shewn in the plan. The circuit, which I did not measure, might have been about two miles.

The fact that this mound has served as a huge brick kiln to the surrounding country, lying within a radius of eight miles, for the past 7 or 800 years, readily accounts for the absence of all other traces of buildings, and it was with the greatest difficulty I was able to find an entire brick to measure, and I much fear that no good would result from any excavation made in this spot. Block kunkur must have been used instead of stone, and all the remains of this have been utilized by succeeding generations for lime and road-making, so that not a trace now remains.

Etah, December, 1865.



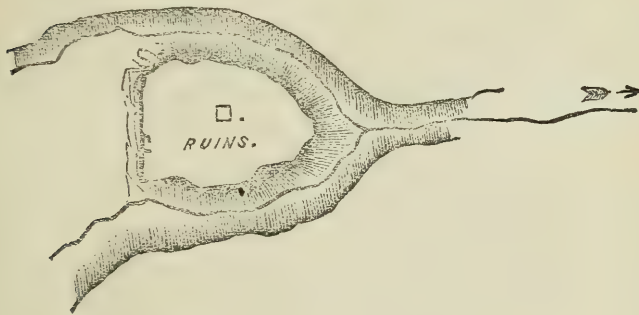
Notes on some Buddhist Ruins at Doob Koond.—By Captain W. R. MELVILLE, in charge, Gwalior Survey.

[Received 31st January, 1866.]

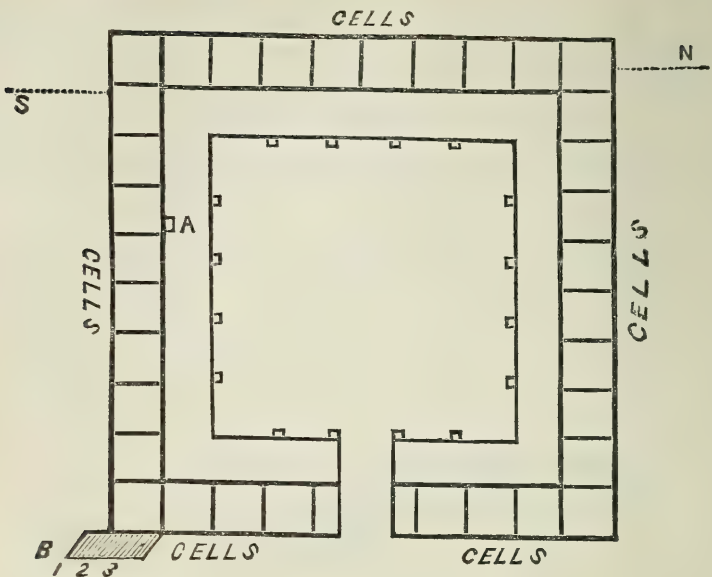
I discovered the other day some totally new Buddhist ruins and an inscription, two copies of which are sent in a tin case with this note.* I have also taken five photographs of the sculpture in different parts of the temple, but I shall be unable to print off copies until my return to recess quarters in April. This temple is situated in the dense forest on the left bank of the Koonoo river, one of the southern tributaries of the Chumbul. I first passed through these jungles in the cold weather of 1863, and I always, from the first, had an idea that these

* The inscription will be published hereafter. Ed.

jungles had formerly been much better inhabited than now, but though I have always been looking out for some remains of old buildings, these are the first of any importance I have come across. This temple is situated about three miles almost due north of the village of Buryon in the Keruhl Tehsil, at the place where the Purney river (which up to there runs along the surface of the ground) first begins to form what is called a Kho, or a narrow valley with perpendicular sides. The place is called Doob Koond. The origin of the name, according to the native tradition, is mentioned in the enclosed Memo. The temple is situated in the middle of a fortified enclosure situated on a peninsula, the neck of which is defended by a fortified



wall (as shewn above), and all around it there is a mass of ruined houses and the remains of several smaller temples, in which, however, I was unable to find any inscription. The centre temple, which seems to have been the most important, and in which the inscription was found, seems to have been a square about 100 feet each side, with an open court in the centre surrounded by cells, each of which seems to have been devoted to the worship of some particular divinity. There is only one entrance, on the eastern side, and that side has only seven cells, while the three others have 8 each, making a total of 31. There is a covered verandah running all round outside the cells. The following sketch will give a rough idea :



A. Inscription cells.

B. 3 large statues.

The carving that remains, especially inside the cells, though much injured, is most beautiful. Each of the cells seems to have had a sort of arched canopy carved with elephants, &c. and supported by two figures, one on each side. Below this canopy is a sort of pedestal, on which, I conclude, stood the image of the Deity to whom the cell was dedicated. The elephants are beautifully carved, and their attitudes very natural, and not at all stiff. Just on your left, as you enter, are three large statues of male figures, quite naked and standing. The largest is in the centre. They each have a sort of canopy over their heads, and on the glory round the head of the principal figure you can still see marks of paint. Many of the figures inside also seem to have been painted. The three large figures inside are buried in debris up to their waist. The temple is built of large blocks and slabs of sandstone, which are not, I think, cemented. The roof to each of the cells is formed in the following way: on the first four slabs placed square, smaller blocks are laid across the corners, and on the

top of these four smaller slabs forming a smaller square, which is covered with a single square slab. The inscription is at the southern side of the temple; it is an oblong slab, and the letters have been very carefully sculptured on it, and seem to have been filled with a sort of enamel. It has a projecting stone over it, intended, I suppose, to protect it from the weather; it is between two of the cells under the covered verandah.

On each side of the peninsula on which the temple is situated, there are two deep pools or koonds which never dry up, and which, I fancy, led to this place being selected for a village.

Outside the enclosure and a little higher up the river, on the river bank, there is another temple which looks modern, but which has a figure in it evidently taken from the old temple. Inside the enclosure there are the remains of several other temples, but I could find nothing in them but broken images. Being busily occupied with my survey duties, I had very little time to explore, but I dare say that careful investigation would bring something more to light. The only way I had of taking off the inscription was with blue chalk, but as this was not as distinct as I wished, Baboo Joala Pershad, one of my native surveyors, was kind enough to copy the inscription for me, and I enclose a memo. he made about the temple at my request. I was unable to photograph the inscription on account of the want of light and the smallness of my lens. I hope that the inscription may throw some light on the date of these interesting ruins.

It is a curious fact that these ruins were unknown to any of the natives, except the sheriahs or half savages that inhabit this jungle.

CAMP GWALIOR TERRITORY, *viâ* AGRA,

January 25th, 1866.

Memorandum about the Doob Koond Temple, by JOALA PERSHAD.

The inscription, as far as I can read it, states that in the year 741 of the Christian era, this temple was situated in the village of Mahabux, and that it was dedicated to the gods—Nemji, Sri Budyā, and Chinamusta.

In 688, Umr Sing and Beja Sing, gooroos, came by the order of Muharaja Chundruk in the reign of Behram Sing.

In the reign of Behram Sing, Pandoo and Gubraj, two brothers,

repaired the temple and instituted the worship of Chunder Perboo, and made two baolies, one on each side, the one on the north was called Umr Sing Baoli, and the one on the south Beija Sing Baoli.

The old sheriahs have a legend that Behram Sing and the two brothers came to see the temple when it was finished, and all the images burst out laughing. Berham Sing then ordered lime to be put on their faces.*

All the legends about this place seem to show that formerly it was a very celebrated temple and a great place for pilgrimage. They state that (at a date unknown) many years ago a raja† from the west came with an army to this temple, carried off the gold and silver images, broke up the other sculptures, and threw a large portion of them into the koond, and ever since the place has been deserted and called *Doob Koond*.

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*Some objections to the Modern Style of official Hindustani.*—By F. S. GROWSE, M. A. Oxon. B. C. S.

[Received 23rd July, 1866.]

As the pages of the “Asiatic” have admitted an elaborate defence of the modern fashionable style of Urdu composition, I trust that a brief statement of some of the arguments on the opposite side of the question, will find equal toleration.

The Urdu champion has undoubtedly made the best of his case, but he appears to have misapprehended the object of the Hindi party, and therefore many of his arguments are directed against an imaginary opponent. With the possible exception of a few visionary enthusiasts, I am not aware that any one in the present day is prepared to advocate a return to Hindi pure and simple. Such a thing would be practically impossible, on account of the number of foreign words which have won for themselves a secure position in popular speech. I consider this to be really the valid reason, and attach no weight whatever to the alleged varieties of dialect; for I feel convinced that the language of the Prem Sagar, in which not the slightest taint of an alien element has been allowed, would be more

\* I fancy this refers to the paint on the images that still exists.

† Probably a Mussulman rival.